"We drink the bukanye anew! Who would have thought that we should drink again from this cup", viz., "that we should have escaped all the dangers of war" (Hi nwa nkanyi lomu'mpsa! Afa hi nga hlayi epsaku hi ta'nwa ntcheko lo kambe).

After this, the casks are distributed to the other warriors, who drink to their hearts' content. The addition of the black powder is not absolutely necessary in their case. They can luma without it. Then the war circle is formed and the principal counsellors harangue the assembled warriors, giving them the following advice: "Drink in peace (ha hombe). Let no one spoil this bukanye by transfixing his brother with his assagai. Go and drink in your villages. Do not pick quarrels with strangers passing through the country, etc." The gathering then disperses.

c) The luma in the village.

The preparatory luma is accomplished. The *yila* has been removed. Now comes the third act: the drinking in the villages. The women who remained at home while the men-slayers went to luma at the bidding of the chief, have gathered large quantities of makanye. The tree is to be found extensively all over the country, as no female plant is ever cut down; there is one or more in every field, and every one possesses such a tree, as every one owns a field; when all the trees in the gardens have been stripped of fruit, the women pass to the trees growing in the bush far from the villages.

But here also everything must be done in right order of precedence; the petty chief of such a district must commence to luma in the presence of his subjects, and not until after he has done so can the people drink freely in the villages. From this moment, however, there is no further restriction. Drinking continues day and night, night and day! When the supply is finished in one village, they go to the next. These feasts are the saturnalia, the bacchanalia, the carnival of the tribe! During these weeks some individuals are in a continuous state of semi-intoxication. Orgies on all sides, songs and dances! The younger men run along the paths, with a more or less unsteady

796 273 786 gait, brandishing sticks with pieces of red cloth attached as pennants. They are in search of full barrels! It must be said that the inebriety produced by the bukanye is of a rather mild type, as this Native beer contains very little alcohol ; but the quantity absorbed is so enormous that it ends by going to their heads : this is more especially so with the bukanye brewed from a species of nkanye called *nunge*, which appears to be stronger and more intoxicating.

796 273 833 786 How far does sexual licence go during the bukanye ? Not to the point of general promiscuity, as amongst the Ba-Pedi after the circumcision school. However many cases of adultery occur. Men and women forget the elementary rules of condvet. They attend to the wants of nature in the same places, which is taboo under ordinary circumstances : "Nau a wa ha tiyi," —"the law is no longer in force."

796 273 643 651 Still, in the midst of all this carnival, the payment of the tax must not be forgotten... This is the time to carry to the chief the liquor which is flowing so freely on all sides, but of which he claims the lion's share. Each petty chief sends his people to the capital with brimming jars. This is termed "lumisa hosi," supplying the chief with new wine. The women do not enter the capital at once, but go to one of the counsellors, who promptly abstracts a couple of jars for his own use. The chief returns one or two jars to the carriers, as they have come a long way and are doubtless thirsty ; the remainder will be kept to refresh the very numerous guests at the Court ; any coming from afar will spend the night and not return until the next day. I have seen a company of these women carrying baskets 839 full of makanye to Muzila. How graceful was the Indian file winding its way along the path and singing, amongst others, the following chorus : (See for further particulars *Chants et Contes des Ba-Ronga*, page 46.)

Chwe ! Chwe ! Hi laba shimungu — Leshi ka — Le tilwen !
Chwe ! Chwe ! Shimungu hi mani ? — Hi Mzila ! — Hi Mzila !
Hi ! Hi ! We seek the hawk ! — Who soars — In the sky !
Hi ! Hi ! Who is the hawk ? — It is Mzila ! — It is Mzila !